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Vol. 17.

No. 1.

THE
MISSIONARY LINK

FOR THE

WOMAN'S

UNION MISSIONARY SOCIETY

OF

AMERICA FOR HEATHEN LANDS.



JANUARY, 1886.

Address—Missionary Link, Room 41, Bible House,
New York.

Subscription—50 Cts. per Annum.

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THE MISSIONARY LINK.

This organ of the "Woman's Union Missionary Society" is issued once in two months. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission-Band Leaflets" are original stories written expressly for this portion of our work.

Address MISSIONARY LINK, 41 Bible House, New York.

For the convenience of those residing in Brooklyn, THE MISSIONARY LINK can be procured of Mrs. R. L. Wyckoff, 532 Clinton Avenue, Brooklyn.

PHILADELPHIA.—All the above-mentioned publications can be obtained at 1224 Chestnut Street, Room 1. Special inquiries may be addressed to Mrs. R. C. Matlack, 1224 Chestnut Street.

THE MISSIONARY LINK.

VOL. XVII.

JANUARY, 1886.

No. 1

AS much interest centres about our Medical Missions, we are happy to announce not only good news from our Hospital in China, but that a newly appointed and experienced physician is already on her way to Japan to open dispensary work in connection with the Yokohama Home. From each one of our stations in India come earnest pleas for reinforcement. Thus closes our twenty-fifth year! New wants abroad, calling for courage, zeal and generous giving on the part of all home workers.

FOREIGN DEPARTMENT.

CHINA—SHANGHAI.

CHILDREN IN THE HOSPITAL.

Letter from Dr. REIFSYNDER.

WE find our new hospital a great convenience with regard to our daily dispensary practice, and all our arrangements are now so complete that much time and strength is saved. I have a native teacher who registers all names and receives the Chinese. Miss McKechnie puts up my prescriptions, and I have just now a woman to help me bind up the bruised patients. Many times I should prefer to do it all, but I restrain myself that I may train others to be helpers. We have a most excellent matron, Mrs. Knae, quick to learn, ready and willing to act, and, above all, a devoted Christian woman.

To-night a man came hurriedly for me to go into the city and see a little boy who had fallen into a well, and was

recovered in an unconscious state. The mouth of the well was so small that no one could reach him, and they were an hour drawing him up by means of a rake. I told the man to go and bring the child to the hospital, which he did, and after treatment by stimulants the little boy revived. I was glad to hear him cry out with pain, as that was better than his utter unconsciousness. A large gash in his head had to be cleansed and fastened together with silver wire. The father went away and brought the child's mother to stay all night, as we did not know that he could live till morning. A bed was made ready for her, and when all was finished, shortly after nine o'clock in the evening, I left the hospital.

We have, besides this very sick boy, a little girl patient with us who enjoys very much the pretty cloth picture-books sent out in the box. They are gotten up with so much taste.

This little slave girl (for such she is) has a most interesting history; but I must now tell but one fact—she is thirteen years old, and *never had a bath* before she came into the hospital. We have a room for such unfortunates, and there this girl was carried, while the soap and water, together with the united efforts of two Chinese women, soon produced a rather comely maiden. She was attired in hospital clothes and looked very happy indeed, notwithstanding the vigorous scrubbing to which she had been subjected. Poor child! Her parents died when she was small, and an uncle sold her for sixty dollars!

FIRST PATIENTS.

Letter from Miss McKECHNIE.

OUR first patient in the new hospital who occupied the "Julia Cummins Jones" bed was an old lady sixty-five years of age, a native physician's wife, who had journeyed about 200 miles in a native boat to see and consult the "foreign doctor." She had a growth on her forehead about the size of an egg, midway between the eye and hair, and had been a sufferer for fifty years. Six months previous to

her entering the hospital the tumor had become troublesome and she lost a great deal of blood from this surface, causing her no little uneasiness and inconvenience. When asked why her husband did not relieve her, she replied, that he was only a doctor for the "inside," not for the "outside" (meaning that he practiced medicine, but not surgery). She carried a small hand mirror that she used constantly and seemed to derive half her enjoyment in life looking at the tumor. On the third day after the hospital was opened our doctor removed the tumor, the operation being very successful. The old lady had a little hesitancy about taking the chloroform, and I doubt whether she would have done so if she had known that she could not use her looking-glass and see the operation performed! She was kept in bed but one day, although the wound was not healed for nearly a month. I was very much amused the morning after the operation was performed, when I went into her room to take her pulse and temperature. I was about to put the thermometer under her tongue, when she drew back in a frightened way, saying: "I do not want any medicine!" She soon was made to understand that I did not wish her to swallow the thermometer, and laughed heartily at her own fears. She would look curiously at the little instrument, then at me, and with great earnestness inquire how she was. She had got the idea that the thermometer in some mysterious way indicated the state of her health. She was of a happy disposition and very inquisitive, and it was not long before she made her way into the ward, inquiring of each one the nature of their disease and what had been done for them. Everything about the place was so new and wonderful to her and she took such manifest delight in all she saw that it was a real pleasure to have her about. Hung up in her room is one of the picture rolls of the twelve scenes in the life of Christ. Our Bible reader had been reading and explaining the pictures to her, and the next day when I asked her about them I was astonished

to find how much she remembered. She was present every morning at prayers, and seemed very attentive during the reading and singing. Our matron, an excellent Christian woman, prayed for her by name, that she might be led to worship the true God. She often visited the dispensary and many were the "*marvels*" that met her gaze. She often said that when she got home many would be the inquiries concerning the "foreign doctor" and the hospital and she would have *so much* to tell. The day she was going home she came in and sat down to watch me while I was putting up a prescription, the matron took the opportunity of speaking a few words for the Master, and said to her that she was about to leave and that it was not probable that we should ever meet again on earth, but if she believed in the Lord Jesus we would all meet in heaven. She asked her if she believed the doctrines and she quickly answered "Yes." I doubt if she had any clear idea of what she was assenting to, but the seed has been sown and perhaps some day will spring up and bear fruit. A day or two before she left she brought a tablet to be hung on the wall. On the right is the doctor's name and the country to which she belonged and the name of the person presenting it. In the centre is an appropriate selection from the Chinese classics, setting forth the doctor's skill in removing the tumor. To the left is a brief history of the case, telling the name of the patient, the length of time she had this growth, the loss of blood, and how by some good fortune she had heard of the doctor and been cured, all in gold characters on a delicate pink background. This tablet is quite ornamental. The other bed, "Mary Darrah," is in another room, and was also first occupied by a private patient who suffered from a cancer. The doctor performed an operation but the healing was a very slow process. The patient was gloomy and homesick and went home before the wound was quite healed. Her husband also brought three beautiful tablets. There was nothing

especially interesting about this woman. We tried in every way to teach her of the true God, but we have no reason to think that she had turned from idolatry. Again the seed was sown and we have God's promise for our comfort that His word will not return unto Him void. We need your prayers as well as your money in carrying on such a work as this, and we realize more and more the need of the help of the Holy Spirit both for ourselves and in carrying home the truth to the hearts of this people, for without His aid we are indeed helpless.

THE HOME SCHOOL.

Letter from Miss BURNETT.

I HAVE much comfort in the school, for there is a spirit of love and harmony among the pupils which is delightful, and their affection for their teachers is most ardent. The servants are without exception respectful and faithful in their duties. These things give me great comfort.

The school examinations in the chapel on the 29th and 30th of July were attended by quite a number of English and Chinese friends, who showed much interest in the progress of the pupils. The recitations in geography were especially fine, while those in arithmetic were very fair, and the classical books perfectly committed. One composition subject, "Confucius and his Teachings, compared with Christ and His doctrines," so far as I understand Chinese, and am acquainted with the subject, was very good.

Every morning worship is held in the Chapel; several times each week at evening there are meetings, and the singing classes practice every day, so we have the organ there.

SIGHT OF HEATHENISM.

Letter from Miss BENNETT.

IT does not seem possible that only a short time ago I had never seen this great empire with all its strange and sad sights.

After being in a heathen land and seeing with one's own eyes the results of heathenism and uncivilization one can then, and not until then realize the true condition of a heathen land. How sad it seems to see every day the filth and misery of this heathen people; some of it is such as cannot be described by means of pen and paper. One feels so anxious to be at work, but the only resource is to cultivate patience, hoping soon to be able to tell the "old, old story" with satisfaction, knowing that we are understood. I long to talk with those whom I daily come in contact with, yet I do not feel that I need be at all discouraged with the language. It is true it does seem a little slow at times, but I intend to take courage and not despair if I do not make very rapid progress in a new and strange tongue.

I am deeply interested in watching the medical work, and have been obliged to help minister to our sick pupils; still, much as I would like medical knowledge I shall be satisfied when able to use the language and tell these poor wandering sheep the story of the good physician who can not only heal and cleanse the diseases of the body, but is also able to heal, purify and save their souls.

CRUEL SUPERSTITIONS.

Three of our girls did not return to us this term; one married; one because she must then unbind her feet, and her father said unless her feet were very small he could not secure for her a rich husband. Another one of our large girls was taken sick during vacation and died yesterday. When I went to her she was too weak to utter more than a few words and had not eaten in nine days. Her parents told me she could not eat, but the people tell us she was not given food because there was a devil causing her illness, and he must be starved out.

INDIA—CALCUTTA.**MORE TEACHERS NEEDED.***Letter from Miss Hook.*

THE native girls in this house take a large part of my attention and hold a warm place in my heart. The work is all the time demanding more teachers. I am always looking for more, always wanting more, always wanting better ones than can be engaged, and the best way is to train them for our own special work, and so I am always on the watch for promising native girls who may be trained for teachers. A few are partially educated in the Orphanage, and then they come here to teach and study. In the morning and on Saturdays they take lessons and during the day go out and teach school. The first thing for which we pray and labor is their conversion. Of the six pupil-teachers now here we hope all are humble followers of the Lord.

Besides these six, there is another, the daughter of a former faithful Zenana teacher, who at a very early age married a man who proved very wicked, and for over six years she has not lived with him.

She is a growing Christian, a very sweet, lovable girl, and since our Lizzie Smith's death, she has taken her place as mentor of the family, to counsel and help the younger ones, nurse them if ill, and pray with them if naughty. Kushun and her daughter complete that little family. Kushun, you may remember, was the Hindoo widow baptized two years ago. At first she taught a class in school, then finding she was a living example of the power of the Gospel she taught, we gave her work in the Zenanas. She is much liked and we believe she is making an impression upon those who watch her modest and gentle manners and consistent life. She is a little under middle life, but studies with the other girls and is so kind and motherly that they love her and all harmonize. Her daughter of thirteen is a child in all but size. In the past year she has shot up from a little girl to a tall one, nearly as tall

as her mother. The friends at home who support Kushun have kindly offered to educate her daughter, and we hope, under God's blessing, she will be her mother's equal in mission work. This month has been a trial to mother and daughter on account of this their first separation.

After these details, should I mention Alice, Angie, Shalto, Annie, Ramini, Kushun and Chandon, you will remember they compose our Bengali family in this Home.

Another little girl of eleven has come to us. She is from a Hindoo family. She learns quickly, and we hope God will give her a new heart. So one by one we get them in, and yet the cry is *more teachers*. Pray that the Master will raise up saved Bengal women who will bring many of their sisters to the knowledge of God and His Word.

“WE TOLD YOU SO!”

Letter from Miss SUNDER.

I HAD an interesting time in a Zenana last Tuesday. It was the home of a bigoted Brahmin family. One daughter, a widow, studies with me; but they are not such women as are longing after truth; they are content to walk in the old way; “must walk as their fathers did.” As I was teaching I overheard her reading in the next room; on inquiring, I found she was reading aloud a novel, and I was told that after the family were through household duties, the women occupied themselves with card playing, novel reading, gossip and sleeping. I offered to lend the girl a story book, which I said was very interesting. She consented to have it and I took it there. After giving the book I went on teaching my pupil. I saw three other people get round her and ask, “Is it *that*?” I knew they meant, is it a Christian book? She replied: “It is a story book.” They told her to read the first page and said, “Of course it is *that*; we told you so.” I was afraid the book was to be returned, but it was not, and so I hope it will have its message for some one in that house. Presently

they asked me if we did not have any idols. I told them no, and this opened the way to an interesting conversation on Juggernaut, whose festival takes place next Tuesday. I asked them if they believed that ugly idol was the Creator of the universe, and then I went on to tell them how I had seen an idol maker tying sticks together and then binding the straw all round, and after that laying on the clay thickly, finally painting the figure and dressing it up with fine clothes and jewels. I told them not to think I was ridiculing, that my sole object was to enlighten them. They said, "Yes, yes; we know; we are not angry." Then I asked them if Juggernaut was not made of the wood of a tree. They said yes; so I replied, "Now exercise your judgment. You take the leaves of that tree for its bitter properties and use them as a medicine. You take a limb of the tree and give it to the carpenter to make you an idol; he takes all the chips and uses them for his fire, and you take the image he has carved and worship it as your god. Now, do you think that is right?" It seemed to make them think, and they allowed all I said was right, but ran into the old excuse, "What are we to do; you have one religion and we have another?"

"WHAT IS THE USE OF STUDYING?"

Letter from Miss PHUKAN.

MY work does not consist in teaching children only; I have mothers to teach as well, and some of my pupils are older than myself; it is quite common for old women to sit quietly and listen to the Bible lesson. This month I have had something to discourage me and also something to encourage me. One of the women I visit would read Christian books and was more intelligent than the rest. She had not a happy home as her husband had another wife. I was sorry for her and after I knew her better asked her to read the New Testament with me, and as she did not object I directed her to begin with the Gospel story, and gave her a little catechism teaching the Gospel. The next week to my surprise she re-

turned me the book, saying, "What is the use of reading; they are all angry with me and will not speak to me. They say, 'Why cannot you read our religious books, instead of reading Christian books,' and a great deal more such talk hard to bear." Her husband was told by his son, and he, too, was displeased with her, so the poor woman had no alternative but to return me the books. I pass by her house every Friday. Pray, dear friends, that the hearts of her friends may be softened.

We have been trying to do some good by lending religious books to our women and children. We have commenced with a circulating library, and although we have not many books, still what we have are select and I trust will exert a wholesome influence. The Hindoo literature, including their religious books, is shockingly vile, and when such books stray into the zenanas, as they often do, you may be sure no good results. You would be horrified if you were to hear some of the stories about their gods.

CAUSING COMMOTION.

Letter from Miss DURR.

Some Hindoos have been piqued of late to see the result of our steady work amongst the women. I see in one of their almanacs a printed proposal to their own countrymen to the effect that they should join in a body and close their doors against Christian ladies who visit the Zenanas, for their influence has been *very baneful*. No such measure has yet been taken, but it shows the commotion we have created in their hitherto stagnant circle.

I have a large school, numbering more than one hundred pupils, and a smaller one numbering about forty-four regular pupils in the Zenanas, besides a few listeners, who are visited just to have a little portion of the Bible read and explained. The large school has four teachers who are there every day, and I devote two days in the week to it. The small school has two teachers, and I attend two days. Much depends on the faithfulness of these under teachers.

INDIA—ALLAHABAD.

SUFFERING OF THE SICK.

Letters from Miss LATHROP.

THIS morning I spent in a Hindoo school and during the lessons a woman pupil told me that a young woman whom I once knew, was very ill in a house close by, that she had no medicine, as her family were trying to drive out an evil spirit. I went in and found her on the bed looking very thin, pale and distressed. Questioning the friends, I finally learned that she had been in this way for nearly two weeks, and in that time, nothing except this wretched folly of driving away the evil spirit, had been done for her relief. Food as well as medicine had been withheld. After a long talk, they promised to follow my directions, so praying for her, we left to send food, medicine and other comforts. The poor woman seemed to see in our coming a ray of hope, and looked much brighter and better than when we entered. Without meaning to be so, the Hindoos are often very cruel to their sick, and my heart aches as I see it.

A TERRIBLE ALTERNATIVE.

Last week as I left a school largely composed of women of not high caste, one followed me out and said, "My mind is fully made up. I want to be baptized."

She lives near a woman who was baptized last month and and by this her attention had been drawn to this subject. She seemed very determined in the matter, and said she was quite willing to work for her support. I told her she must speak to her parents, with whom she was living, and she said she would do so upon my promising to help her if they forbade her coming out. After a little consideration it was thought better that she should accept a situation offered her in a native Christian family and say nothing at present to her father and mother about her desire for baptism. Either our conversation was overheard and repeated to them, or in some other way they found out her wish and at once took measures to thwart it.

They have sent her to her husband at Lahore. She managed to come to the house the day she was leaving. She felt that as her husband had sent money to take her to him she must go, but she was firm in her determination to follow the leadings of her conscience in regard to religion, and said if she could not do so at Lahore she should return. I think she will find it difficult to do so, although she did not seem to. She belongs to my Sunday-school and I have known her as one who has seemed for some time to be interested in Christian teaching. I ask you to join me in following her with prayer. I may never see or hear from her again, but I believe she is a Christian.

A FAMILY SCHOOL.

Letter from Miss McINTOSH.

INDIA is a place where people flock from all parts to try their fortunes and adopt the manners and customs of the part they settle down in. I have a family from Cashmere in the Himalayas. The mother has not been strong enough to read since the cold season, but three other women and the daughter-in-law read. They are very pleasant, bright women, and so clean and tidy. They are soon going away, I am sorry to say. The daughter-in-law is the one I want to tell you about. She is about ten years old and is very quick. She began the English alphabet in February and can now read short sentences, besides pronouncing her words very distinctly. This may not seem strange to you, but Zenana teaching is very different from any sort of school teaching in this respect, that the pupils are only taught once in the week, and their household duties absorb them so much that sometimes not an hour can be spared to review what has been set for a lesson. This girl prepares her Scripture lesson very carefully also and takes great pleasure in it. She reads and writes Hindi very well, and has also learned to knit and sew. The other women have done well also; but it does not impress one so much as the efforts of a child.

SACRED SNAKES AND MONKEYS.

Last Tuesday was a mela (fair) day. The gathering in the morning took place at Lirete, where a few temples stand some two miles away from the city. The Ganges is not far from it, and at this season, when the rains have swollen it, it sends off streams very near the place. The ground undulates very prettily here, and on one of the small hillocks the temples are built. The first is a Snake temple, and on this particular day the snake which is kept there is worshiped, and offerings of milk, pies, etc., are made to it. The worshipers then make a mark on the wall and spend the rest of the morning in buying toys and fruits. It is sad to see how intelligent men, and men, too, who profess not to believe in superstitions, as our Pundit, for instance, follow the custom to bathe and worship.

The mela adjourned to City Road in the afternoon. There is no worship here. The street was alive with children enjoying the fun and "the merry-go-round," etc. Crowds of gaily dressed people were also walking about chatting and laughing or buying things for the poor "hidden ones" at home.

Another of the animals worshiped is the monkey. Our Pundit accounts for it in this way. The Hindoos were at one time very much distressed by the ravages of Kawan, King of Ceylon, who was a very cruel and unprincipled tyrant. The gods leagued themselves to help the Hindoos, and Mahadore, the source of all strength, was born as Hanuman the monkey. Among other feats of agility and cunning performed by this monkey deity, he once flew in the night to the mountains of Himalaya to find a wonderful medicine for a dying king, and not being able to define the medicine, plucked up the mountain and was about returning when he saw the sun peeping over the horizon. Fearful of being seen if the day advanced, he hid the sun under his arm and returned to Ceylon with the speed of lightning, balancing the mountain on his head and hiding the sun under his arm. It is no wonder that such records as these lead the Hindoos to worship dumb animals and to hold festivals in their honor.

MAHOMEDAN PRAYERS.

Letter from Miss ADA J. ROBERTS.

I WENT to a Mahomedan house where there is a young Mahomedan woman reading an advanced book with me. She was taught to read when a child. Maryam is this woman's name, the oriental form of Mary. The Bhisti, the man who draws the water for the family, announced himself at the entrance of the court, as the warning for the ladies to retire, while he should bring the water in. This happens, sometimes two or three times during a single lesson, and the women disappear behind walls and pillars, leaving the teacher to wait for them until the Bhisti has emptied his water bag and gone out again. On hearing him, Maryam quickly started to go away, but her mother was performing her noon prayers in the very veranda where the water vessels to be filled were standing, she could not leave her prayers unfinished, and the Bhisti could not wait. Maryam ran up to the place, passing in *front* of her mother, which she must have forgotten it was unlawful to do, and laughing quietly, took a thick sheet and threw it all over her mother, who fortunately was kneeling at the time, then she went away out of sight herself and called the man in. Before he had emptied his bag and gone out again, the old lady finished her prayers, and with the sheet over her, spoke to him. I have been told that a good Mahomedan must not leave his prayers unfinished, even to notice his mother if she was in her last agony. It is thought improper to pass before a person who is praying.

INTERESTING ZENANA PUPILS.

Letter from Miss HARRIS.

I WILL tell you of the pleasant times I have with some of my pupils on Tuesday. The Zenanas I then visit are in one compound, a large Hindoo temple in the middle, and round about brick built houses, which are occupied by Babus and

other Hindoos. I teach four families here. In the first Zenana there is one pupil, and she, I am sorry to say, is a lazy one, and is not always ready; but it does not take her long to rise, wash and change her saree. She is very pleasant, but so dull. She is also rather bigoted and does not much care for religious instruction, but likes the hymns and sings them with me. In the next house there are two young wives, "Bos," one fourteen years old and the other twelve. They are very shy. The first two weeks they used to sit with their faces covered and would scarcely look up or speak; now they are attached to me and we are getting on nicely. The Babu's widowed sister keeps house for them and I like her best. These early mornings I always find her cooking, but as soon as I begin to read she comes near and listens. I always spend a pleasant hour with her.

In the other Zenana there is only one pupil and I cannot tell you how good she is. She reads the Gospels with much interest. I feel that we can talk freely together about the Saviour. I do not think she retains much, if any, faith in the Hindoo religion. It is a pleasure to talk to her. She also is very fond of hymns, of which we have a number translated into Bengali and printed, and my pupils like to receive them. This Bo has bought a hymn-book; she does not sing, but likes to read the verses. Her favorite ones are, "Abide with Me" and "Art thou Weary." In the last Zenana are three pupils. I wish you could have a peep at them as they sit by me with their books. They are pleasant, gentle, young Bos, who take an interest in all that I say and never object to the Bible lesson, listening with a great deal of interest. I only wish I could say they were Christians. I do think that one of them is a believer at heart. I sometimes spend my leisure hours with them.

JAPAN—YOKOHAMA.

LIVING IN A TEMPLE.

Letter from Mrs. VIELE.

I WRITE from a Buddhist Temple in a little fishing village near the sea, about five miles from Yokohama, where I have come with twenty of my children to spend the hot months. Like all Japanese houses, this one can be thrown into one room or divided into several by the means of sliding paper partitions. We use it as one room, a corner of which is called mine. A heathen temple is not so strange a place to live in through the summer months as you might suppose, and the old priest and his wife (for priests here are allowed to marry) are very companionable, and in our walks I often recall that expression, "One touch of nature makes the whole world kin." They have one beloved son upon whom they hoped might fall the priesthood-mantle; but he himself, though under training for the sacred office, seemed careless. They prayed continuously to their gods to change their son, promising that if he could become attentive they would for nine years eat no more of certain kinds of favorite food. Their hearts have been cheered by a great improvement in their son's conduct. Their care over his moral and religious growth and their anxiety lest some evil influence should lead him away from the path marked out for him is interesting, and I find they have a well defined idea of the spirit of evil, for, as they express it, "when we follow the good gods one inch something pulls us back six inches!"

This temple is on an elevation of land, so that we have a fine sea view, the beach where we go to bathe being only two minutes' walk. Let me sketch for you some pictures of our daily life here by the sea.

PROGRAMME OF ONE DAY.

Breakfast at eight; fish and rice for the children, potatoes and fish for myself. Next, morning prayers, with a Bible study for one hour on the "Life of Christ." This proves a wonderfully illustrative spot for this interesting study. With the blue waters before us, representing the sea of Galilee,

so rich in incident of the Saviour's life, the shore where are always found the quaint fishing boats of this old country, which I have no doubt are much like those used in the time of Christ; the plain, hardy fishermen often seen in their boats or on the shore mending their nets, wearing long, loose garments, easily cast off, as in all Oriental countries. How graphically one can imagine the "follow Me" of the Saviour as He, walking by the sea of Galilee, saw Peter and Andrew his brother, casting a net in the sea, for they were fishers, or the call of James and John, who were in the ship with their father Zebedee mending nets; or Peter, with his fisherman's coat girt about him; or the fire of coals on the shore with fish and bread laid thereon, the two articles of food so often mentioned in the Scriptures, which have their counterpart in the rice and fish, which is the staple food of this country. Every morning my wide-awake class, with their Bibles in their hands, are as ready for the "Old, old Story" as if, indeed, it was ever new, and grouped on the floor before me, their bright faces and attentive interest never for a moment flagging while the lesson lasts, awakens in my own soul a longing for wisdom to make them hear not only the "follow Me" that fell upon the disciples' willing ears, but that I may teach them to listen to the same sweet command spoken to their own hearts by the still, small voice.

After the daily Bible lesson we have two hours of sewing, when every child has her task, for with the reading of some instructive book, or pleasant story telling, the hours pass quickly away; all can have the remainder of the day to do as they like. I wish I could show my friends in America the beautiful quilts my girls are making for our winter use, the larger ones cutting the pieces out of old garments laid aside, and otherwise useless, the younger ones fitting and sewing together as neatly as if for the Emperor's use. Indeed I am not sure but that he would be proud to get one when finished; and so gathering up the fragments of material, time, opportunity that nothing be lost, the children are learning practical lessons during their vacation while resting in this temple by the sea, which they will take with them to their school life, and from which I shall expect good results.

TEMPLE SIGHTS.

We have seen but little of the Temple worship, that being done mostly inside the sacred enclosure by the priest himself, who, with his shaven head and long, flowing robes, looks much more venerable than his age would denote. I sometimes wonder if, being brought into such close contact with early associations, the hearts of these children do not thrill with memories of the time when their mothers carried or led them to the temple, for the heathen mother carries her little one with her long before the child can walk or speak, and as she kneels before a shrine containing some bright tinselled image, which she calls God, the little one tied upon her back peeps over her shoulder listening to the mother's monotonous prayer, "the vain repetition which the

heathen use," taking in the scene naturally and unquestioningly. And when the child is older, how carefully she instructs it as to its personal responsibility to all the heathen rites and custom; how early she teaches it to bring its own offering of money, or rice, or flowers to the idols. Sometimes early in the morning, the first of the day, and the best of the food, every child of a heathen mother and every person, however poor, is expected to make an offering to his gods.

REMEMBERING HOME WORK.

Walking in Japan with a friend one day we turned out of the narrow part and entered a little heathen shrine. A small portion of rice had been placed upon the idol which the shrine contained, the gift no doubt of some child or poor traveler. My friend looked at it thoughtfully for a moment and then she said: "This rice, which is the bread of the Japanese and very precious is offered to the idols by the children, and the poor as well as the rich, and reminds me of the offered mites of the women and children of America to send the Bread of Life to the heathen," and as we knelt together in that little shrine by the wayside, I remember how earnestly she prayed that the gifts from the home land might be as spontaneous and as universal as were the offerings of the Japanese to their idols, and that the Bread of Life thus freely sent to them might be as freely received, until this become a Christian nation as faithfully devoted to the living and true God as they have been to their idols. This time is fast hastening on, men are forsaking their idols and giving honor and glory to the King eternal, immortal, invisible, the only wise God.

WAYSIDE OPPORTUNITIES.

Letter from MRS. PIERSON.

EVEN during the summer vacation there are golden opportunities for service in the Master's vineyard, which must be immediately improved or they pass away forever. There is, therefore, a routine of work engrossing and imperative, but it is all delightful, and I rejoice in the blessed privilege of serving the dear Master. The people here are idolatrous, blind, superstitious and ignorant. One man who knew of Christ and His precious salvation with a faint recognition of the truth is now suffering from a mental malady and is confined in a room just long enough for him to lie down and just high enough for him to sit comfortably. It is enclosed with heavy bars of wood and he has occupied it nearly a year.

Having formally met him, I went to visit him, taking my Bible and some tracts. He immediately recognized me and seemed pleased, listened very attentively to the Scriptures as I read. Having prayed for his spiritual and physical restoration, I left him. The next day he requested his keepers to allow him to go down to the lake and wash that he might be clean. He was a man of intelligence and influence during the years of sanity. There are no asylums in this empire for these afflicted ones and they are usually confined in their own houses or consigned to the care of hired keepers. Pray, dear friends, that he may be healed, and that through the baptism of the Holy Spirit upon the Bible readers and upon myself the work among the women of Japan may have great and blessed results.

**THANKSGIVING AND PRAYER FOR THE
NEW YEAR.**

Almighty God, our Heavenly Father in Christ Jesus, accept our thanks and praise for Thy great mercy to us through the year now closed, and through all the twenty-five years of our existence as a Society. Out of weakness we have been made strong in Thee. Out of many threatening difficulties Thou hast safely brought us, and hast opened before us a New Year and a new work with promise of wide usefulness. Thou seest how it brings with it widening needs and cares. Graciously meet them all with abundant provision of means and strength. Bless our medical work in China and preserve the strength of those who there minister to the sick and afflicted. Bless the proposed medical work in Japan. Bless all our missionaries and their helpers and pour out Thy Holy Spirit upon them and the many whom they teach, by word and life. Fill them and us with the joy of our Saviour's presence and the comfort of His guidance and support, for His sake who died for us and now reigns forevermore. Amen.

HOME DEPARTMENT.

Greeting and Farewell.

NOTWITHSTANDING the violent storm of October 21st, many interested workers gathered in the house of our Corresponding Secretary to bid "God speed" to our newly-appointed medical missionary for Japan, Dr. ADALINE D. H. KELSEY, who was to start in the evening toward the Pacific Coast. Dr. Kelsey impressed all present as possessing intelligence, quiet self-reliance and that strength of character and reserve power which comes only from knowledge and experience. Her former nine years of medical work in China ably fit her for her new field. The meeting proved one of exceptional interest. Miss Gardner, our missionary, in cheering, inspiring words testified to the good results of Zenana work and to the significant signs of the times in India with regard to greater freedom being granted to native women. The keynote of the meeting however, was Medical Mission Work as carried on by women for women.

Our Secretary read an account from the Shanghai *Mercury*, of the opening of the Margaret Williamson Hospital. Mrs. Colles followed with a sketch of the life of the foundress. The story of her liberal heart and her devoted life, new to many of us in its details, added a fresh interest and consecration to the story of the building.

Dr. Kelsey gave an account of her nine years of service in Tung Chow, China, where she was the pioneer medical missionary and the only physician for both men and women. She urged her need of an assistant missionary to work among patients while they waited for dispensary treatment; to enter homes opened for medical aid and reach hearts softened by relief from pain. She also urged the need of training native Christian girls from our "Homes" to be nurses and medical assistants, similar to the plan of "trained nurses" who are doing such skilled and beneficent work in our own land.

Earnest prayers follow Dr. Kelsey on her long journey and into her important mission in Yokohama.

Mrs. Z. S. ELY, *Rec. Sec.*

Our Twenty-fifth Annual Meeting.

THE present year, 1886, marks the Twenty-fifth Anniversary of the *incorporation* of THE WOMAN'S UNION MISSIONARY SOCIETY. So important an era should not lightly be passed by. It is therefore proposed to devote our approaching Annual Meeting largely to observance of this occasion. The meeting will be held in January, in Brooklyn. Our Auxiliaries and Mission Bands may expect to receive a special notice of the time and place of the all-day services, and we hope for a large representative attendance.

Our missionary, Miss Gardner, whose face is already turned India-ward, will delay her departure that she may be present.

So wonderful and peculiar have been the blessings bestowed upon us as a Society that with willing and united hands we should set up a pillar of remembrance and thanksgiving bearing the record,

“Hitherto hath the Lord helped us.”

A TIMELY SUGGESTION comes after this number of LINK is partly printed which is so interesting we gladly give it place :

“At a recent meeting of our Boston Branch, a lady mentioned the fact that the Society had come to its ‘SILVER ANNIVERSARY.’ It seemed a pleasant thought to all, and a day or two later one who was present sent an offering of \$200 for the ‘Silver Anniversary.’ Are there not others all over our land who will thus gladly make an offering at this time of our Society’s urgent need. We who are now actively at work must make the most of our time and our opportunity. It is perhaps the last marked era we shall celebrate; for when the ‘Fiftieth’ comes, we of the olden circle shall be beyond labor for the beloved Society. Please, therefore, bring the ‘Silver Anniversary’ before the minds of our friends.
J.”

The Heavenly Bed-Making.

“Thou wilt make all his bed in his sickness.” (Psalms, 41:3.)

“How near this brings God to our infirmities and sicknesses! Who ever heard this of the old heathen Jove or of the gods of India or China? This is language peculiar to the God of Israel. He it is who deigns to become nurse and attendant.” “What! doth the Lord turn bed-maker to his sick children?”

Herein is love indeed." "We should remember that Oriental beds were never more than rugs or quilts thickly padded, and were turned or *smoothed* for ease, and that is just the word used here."

We are reminded of the tender and sympathizing imagery of David and of some of the quaint reflections made upon it by good and holy men as we read the letter given in this present number descriptive of "first patients in the Shanghai Hospital." Chinese women craving relief lay down upon special "Beds" provided by special endowment. Who does not almost envy the donors of such considerate gifts?

It is often better that a suffering woman here at home should leave her abode of comfort and enter a hospital to receive needed surgical treatment, apart from even the sympathetic tones of household voices; better for her chances of life, the enforced quiet of obedience to strict professional law, than all the ease and comfort of her own bed-chamber. How much more necessary is it that such hospitals be provided for heathen women, where the help they need and could never find is freely offered in the name of Jesus Christ, for it is little comfort that false religions offer to their sick or dying votaries, to be treated with din or discord, starving or neglect, that may drive off even an evil spirit; to be cast out, carried to the open grave or river's brink to die there; these are the cruel superstitious customs of heathen lands to sick wives and mothers in their hours of dire distress or peril.

The sum of \$500 permanently endows One Bed in the Shanghai Hospital. There are two beds thus endowed and specially named. The sum of \$25 covers the expense of a Bed in the Hospital for one year, but does not confer upon it a permanent name. What a delightful opportunity is here open for the use of money! We may have beloved ones who need no more to be watched and tended, but in their name we may still soothe many heavy hours of pain and sickness.

A SAD LOSS.—We are informed of the sudden death at Moore's Mills, N. Y., of Mrs. Stephen Moore, aged 28 years, who as Miss Florence N. Lattin, of Rhinebeck, N. Y., was once connected with the "Rhinebeck Gleaners Band," and a LIFE MEMBER of our Society. She was a lovely daughter and grew to be a lovely woman, wife and mother—an ornament to her household and to the society in which she moved. The memory of her brief but beautiful life will be sacred to all who knew her.

Giving; A Bible Study.

PART I.—OLD TESTAMENT TEACHING.

Q. Of what did the worship of the Jewish church largely consist?

A. Of gifts and offerings.

Q. How much were the Jews required to offer to the Lord?

A. A tithe of all.

Q. What was meant by the tithe?

A. A tenth part of one's income offered to God for the service of the sanctuary. These tithes were paid to the Levites, who in turn were required to tithe the tithes received by them.—Num. 18: 26. Neh. 10: 38.

Q. Was this required by law?

A. All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.—Lev. 27: 32.

Q. What was also offered beside ripe fruits?

A. Ears of corn, sheaves of wheat, seed, oil, wine and dough.

Q. Was more than one-tenth required by the Mosaic law?

A. Yes, a two-fold tithe was required of each Jewish citizen. This second tithe was one-tenth of the nine parts after the first tithe.

Q. What was this second tithe used for?

A. It was to be expended at the Tabernacle or Temple in entertaining the Levites, his own family, etc., changing it first into money if on account of his remoteness he chose to do so.—De. 12:17-19; 14: 22-27.

Q. What was offered every third year?

A. A special provision for the poor, either out of the second tithe, or in addition to it.—De. 14: 28, 29.

Q. What proportion was thus given by a conscientious Jew, in tithes and free-will offerings?

A. From one-fifth to one-third of his annual income.—Num. 29: 39.

Q. Did the tithe seem oppressive to the Jews?

A. Probably not; they were accustomed to see vast sums spent in the idol worship of Egyptians and Assyrians.

Q. Mention other offerings?

A. One-sixtieth of the field was left unreaped, also gleanings for the benefit of the poor.—Lev. 19: 9. The first born must be redeemed with money; the seventh year's spontaneous growth was for the poor and in the year of jubilee every man returned to his possession.—Lev. 25: 6-28.

Q. Was tithe paying only a Mosaic law?

A. "Abram paid tithes hundreds of years before Moses was born.—Gen. 14: 18-20. (Melchisedec, to whom Abram paid tithes, was a type of Christ.—Heb. 7.) So did Jacob.—Gen. 28: 20-22. The Arabians, Phœnicians in Asia,—the Ancient Britons, Romans and Grecians in Europe and the Carthaginians in Africa, all paid tithes to their gods."

Q. Were tithes always regularly paid?

A. They were not; hence the Divine blessing was withheld and the people charged with robbing God.—Mal. 3: 8, 9-11, 12.

Q. Should we then consider the tithes as a *debt* to the Lord?

A. Yes, "the tithe is the Lord's."—De. 14: 22.

Q. What did the Lord further claim?

A. The oldest child in every family; the first of the herd and of the flock. "It is mine."—Ex. 22: 29-30.

Q. Beside our earthly goods, does God claim any portion of our time?

A. Yes. One-seventh of our time, every Sabbath day.—Ex. 20: 8-11.

Q. What is said in Exodus of the offerings of Israel for the Tabernacle?

A. And they came, both men and women, as many as were willing-hearted, and brought bracelets and ear-rings and tablets, (and brazen looking glasses.—Ex. 38: 8), all jewels of gold. The children of Israel brought a willing offering unto the Lord.

Q. What did King David say when He made an offering unto the Lord?

A. "Neither will I offer burnt-offerings unto the Lord my God, of that which doth cost me nothing."

Q. How did David prepare for building the Temple?

A. David said, "I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, and iron for things of iron, and wood for things of wood; onyx stones and stones to be set, glistening stones and of divers color, and all manner of precious stones in abundance. I have of mine own proper good of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the Gold of Ophir, and seven thousand talents of refined silver."—I Ch. 29: 2-4.

Q. How much was a talent?

A. The Hebrew talent of gold was (\$25,000) twenty-five thousand dollars, or more.

Q. Did David boast of his ability to offer them?

A. He said, "But who am I and what is my people, that we should be able to offer after this sort? for all things come of Thee, and of thine own have we given Thee."—I Ch. 29: 14.

Q. What did King Solomon say about giving to the poor?

A. He that hath pity upon the poor lendeth unto the Lord and that which he hath given will He pay him again.—Prov. 19: 17.

Q. Was there any limit as to how much might be given to the service of the Lord?

A. "These things shall ye do unto the Lord in your set feasts, besides your vows and your free-will offerings."—Num. 29: 39.

Q. Were the grand festivals of the ancient church forbidden to those who brought nothing?

A. They were. "They shall not appear before me empty; every one shall give as he is able according to the blessing of the Lord thy God, which He hath given thee."—De. 16: 17.

Q. What is the prophecy of rich blessing?

A. When—they shall come "Their silver and their gold with them—unto the name of the Lord our God."—Is. 60: 9.

Q. Is giving a part of self-consecration to God?

A. It is; for King David said, "Who then is willing to consecrate his service this day unto the Lord?"

Q. Should we offer any but the best to God?

A. The Lord has said, "If ye offer the blind, the lame and sick, it is no evil? Offer it now unto thy governor, will he be pleased with thee?"—Mal. 1: 8.

Q. When the families of the Hebrews were organized into a great nation, what did the Lord reserve unto Himself?

A. "He kept one member of every family, the first born, to remind them that all the families belonged to Him."

Q. When God gave man the gift of time, what did He reserve for Himself?

A. "He kept one day in every week—to remind man that all time was His."

Q. When God gave man the garden of Eden, what did he keep?

A. "He kept one tree to remind man that He owned the garden and that He gave him its use upon certain conditions."

Q. What further was reserved when God gave Israel the land of promise?

A. He kept one city to remind them that the whole land was His and that He allowed them to use it under certain conditions."

H. E. B.

Responsive Reading.

Q. What verses can you give from the Old Testament about giving?

FIRST VOICE.

Let us come before his presence with
thanksgiving—

What shall I render unto the Lord
for all His benefits?—

He that giveth unto the poor shall
not lack—

There is that scattereth and yet in-
creaseth—

He that hath a bountiful eye shall
be blessed—

Thou shalt give unto the Lord thy
God—

Honor the Lord with thy sub-
stance—

So shall thy barns be filled with
plenty—

The first of the first fruits of thy
land—

Speak unto the children of Israel
that they bring me an offering—

Blessed is he that considereth the
poor—

For the poor shall never cease out
of the land—

Whoso stoppeth his ears at the cry
of the poor—

The Righteous considereth the cause
of the poor—

And they shall come from the cities
of Judah and from the places
about Jerusalem—

Again there shall be heard in this
place the voice of joy and the
voice of gladness—

Out of all your gifts ye shall offer
every heave offering of the Lord—

SECOND VOICE.

And make a joyful noise unto Him
with psalms. *V. 2.*

I will take the cup of salvation and
call upon the name of the Lord.

Ps. 116: 12, 13.

But he that hideth his eyes shall
have many a curse. *Prov. 28: 27.*

And there is that withholdeth more
than is meet, and it tendeth to
poverty. *Prov. 11: 24.*

For he giveth of his bread to the
poor. *Prov. 22: 9.*

According as the Lord thy God hath
blessed thee. *Deut. 16: 10.*

And with the first fruits of all thine
increase. *Prov. 3: 9.*

And thy presses shall burst out with
new wine. *V. 10.*

Thou shalt bring into the house of
the Lord thy God. *Ex. 23: 19.*

Of every man that giveth it will-
ingly, with his heart, ye shall
take my offering. *Ex. 25: 2.*

The Lord will deliver him in time
of trouble. *Ps. 41: 1.*

Therefore I command thee, saying,
thou shalt open thine hand wide
unto thy brother, to thy poor, and
to thy needy in thy land.

Deut. 15: 11.

He also shall cry himself, but shall
not be heard. *Prov. 21: 13.*

But the wicked regardeth not to
know it. *Prov. 29: 7.*

Bringing sacrifices of praise into the
house of the Lord. *Jer. 17: 26.*

And of them that bring the sacrifice
of praise into the house of the
Lord. *Jer. 33: 10, 11.*

Of all the best thereof, even the
hallowed part thereof out of it.

Num. 18: 29.

MISSION BAND DEPARTMENT.

A Little Bejeweled Lady.

HOW I wish I could take you with me on one of my weekly rounds and introduce you personally to the dear hidden Zenana pupils. Last week, on going to one of my houses, I was astonished to find the little wife of the eldest son, called the "Bo," gorgeously arrayed and wearing jewels from head to feet. She had on a common looking saree and was sitting on the verandah eating her breakfast, which was served in brass dishes and bowls of various sizes. It consisted of a big brass dish heaped with rice (such a plateful as would have destroyed our appetites only to look at) and smaller bowls and plates filled with different curries and sauces. I opened my eyes in amazement and asked what all this meant. She seemed to enjoy my surprise, and laughing heartily, told me in a Bengali word I never heard, what it meant. "Are you invited out?" I asked. "No." "Are you expecting friends here?" "No." "Then are you to sit all day at home dressed up in this style?" She laughed and said "Yes." So I thought I would sit down too and wait till the breakfast was finished and begin our reading. I suggested this to the Bo, but she said, "Oh, no, mem, I can't read to-day; I will read to-morrow; to-day I must only sit here and be looked at." Presently the breakfast was over and she went into an adjoining room, followed by her mother-in-law, who took off the saree she had been eating in and put on a very fine one of silk and lace; then she came out again and took her seat on the verandah. Finding she could not have her lesson and there were a large number of women sitting about—as many as twelve or thirteen—I said, "I will read to you."

They gathered about me, sitting or reclining in Oriental fashion and were perfectly quiet. There were all ages assembled there, from the old grandmother of sixty or seventy to little girls of eight or ten. And sitting thus, we had our Bible lesson and I read to them of Jesus.

E. G. MARSTON.

A Sunny Home.

OUR new Home for orphans is a beautiful dwelling place, thoroughly suited to all our purposes, away from all city sights and sounds, yet still in the city and easy of access. The grounds are extensive, filled with exquisite flowers, a fine lawn, on which the children can play, a low range of buildings, clean, light and airy, that we have converted into class rooms, and a pretty work room, just large enough to hold our eight sewing machines, for there are no drones in this hive.

The house is as still just now as if there were not a single child here, for they are all in the work-room. Presently there will be a scamper round the garden and the clatter of many tongues. My room overlooks the play-ground and every sound seems to travel straight to me, so that I hear quite a medley. The little idiot girl seated on a bench near my window sings "O worship the Lord in the beauty of holiness," and under the betel-nut palms the little ones are exercising their lungs in the plaintive refrain of a Bengali hymn which they are fond of singing, "We are sinners, we hold the Saviour's feet." I wish you could see the picture, it is so thoroughly Oriental; our garden so gay with bright flowers and ever-greens, the swarthy little faces and dark eyes of the girls, the old gardener busy with his hoe, while his nephew fills

the watering pot from the tank, the lights and shades of an Indian landscape, and the dark background of high brick walls shutting out the city. ANNIE. PAGE.

John Chinaman.

AT THE DOCTOR'S.

JOHN gets sick like other people, only a little more so; for breaking nearly every sanitary law, he is subject to an extra number of the ills which flesh is heir to.

There is no lack of so-called doctors. But how have they learned the properties of medicines? In some way or other, they have stumbled on a few good remedies; but, taking their medicines as a whole, they are not of much account.

Ginseng is one of these; tiger-jelly is another. The latter is very expensive, and has the credit of being the best tonic. For is not the tiger the strongest animal, and are not his bones the strongest part of his body? Then boil the strength out of these bones, and so have the best strengthening medicine. Thus reasons John, and pays for it. All parts of the deer are sold as precious medicine. Scrapings of donkeys' hides are taken to make the system tough, and powdered centipedes are good for stomach ache. These are a few of the better kinds of medicine which John has to swallow.

Sickness is generally supposed to be caused by evil spirits; and, when the doctor does not understand what the trouble is, he says it is "Zia-go" (*i. e.*, evil spirits). The soothsayer must be consulted, who usually prescribes incantations by the priests, and a feast for the spirits, to appease their anger, or the god of medicine is worshiped and consulted.

If John requires surgical help, he is still worse off; if

John breaks a bone, it means deformity for life, and a compound fracture usually means death after prolonged suffering. It is pitiable to see him so helpless in this respect. The foreign physician or surgeon is indeed a god-send for him.

But what about his many sisters who suffer untold miseries for want of medical skill? National prejudice does not encourage them to call in a foreign doctor, if he be a man. A lady doctor is in truth a handmaid to the spread of the Gospel in China. Could not our little helpers send us one?—*Little Helpers.*

A Letter from Pittsburg.

I think you would like to see this enclosed letter. It is from one of the inmates of our large insane asylum. I go to them occasionally for a little Gospel meeting, and suggested that they might make pretty articles for the W. U. M. Society. The one that wrote this letter was so sad and miserable until she acceded to my request, but she has in working for others become cheerful. I will send her gifts to you to be packed.

M. H. BRUNOT.

“DEAR MRS. BRUNOT:—It gives me great pleasure to work for those who have gone to tell heathen women how Jesus Christ died to save poor sinners by His precious blood. I hope he will spare the good ladies many years to help teach the poor women how to knit, and to sew, and read, and make me more diligent in doing all I can to help them. I will try and have more articles when you come again, and I will give you money for the hospital to furnish the work, and I will knit a cover for a cushion.

“I am able to do a great many things that I could not do when I came to this hospital. It makes me so happy to hear from you, and I hope our Heavenly Father will give you health to come and see us and tell us the praises of Jesus who died upon the Cross. All our patients enjoyed the nice letter you sent us, and all wish to see your dear face again. Love to you.”

BUSINESS DEPARTMENT.

NOTICES OF NEW BOOKS.

HOME LIFE IN CHINA, by Mrs. M. I. Bryson. American Tract Society.

Mrs. Bryson, of the London Mission, has used her experiences of nine years of missionary life in Wuchang to give a series of most interesting pictures of Chinese home life. Little John Chinaman in his cradle, what he sees and hears at home and in the streets, how he plays and how he studies, what he is taught to believe and worship; also touching stories of Chinese children. The style is bright and vivacious and the matter admirably chosen, not only to entertain the young reader, but also to touch the springs of sympathy and missionary zeal. The numerous illustrations add much to the attractiveness of the volume.

We are indebted to another member of the London Mission, Mr. George A. Shaw, for a volume upon

MADAGASCAR AND FRANCE. American Tract Society.

Mr. Shaw was kept a prisoner by the French for six weeks after the bombardment of Tamatave, and perhaps writes of the iniquitous policy of France in Madagascar from too near a standpoint for impartial history. But his account of the civil and religious state of the Malagasy and of their good Queen, Ranavalona III., is most interesting, as are also the chapters upon the topography, the flora and fauna of the Island. The book, while not professedly written in the interest of missions, yet throws much light upon the thrilling history of Christian Missions in Madagascar.

NEW BOOKS RECEIVED.

From W. G. Corthell, Boston: PAGODA SHADOWS, by Adele M. Field.

NEW LIFE MEMBERS.

Miss Mabel Holmes, by Mrs. James L. Bates, Columbus, O.

Mrs. E. L. Potter, by Cincinnati Branch

Mrs. Josephine R. Foster, by Cincinnati Branch.

Miss Pearl Bud Johnson, by Shining Lights Band, Cincinnati.

Miss Hannah Gommersall, " " " "

NEW MISSION BANDS.

“Faithful Few,” Mrs. Spotswood, President, New Castle, Del.

Boys Band, “Rope Holders,” Germantown, Pa.

“Band of Helpers,” New Brunswick, N. J.

DONATIONS.

We gratefully acknowledge the following gifts for our Mission Stations:

India, Calcutta.—From Lyndon Hall Band, Poughkeepsie, N. Y., six dolls, fourteen jarmars, 100 picture cards, books, etc.

Missionary Society, Calvary Church, Newark, N. J., for Adelaide B. Condict, forty-five dolls, towels, soap, twenty-four thimbles, tape, cotton, pencils, piece of muslin, dress, etc.

Mrs. Dodge, Alexandria, Va., box Christmas cards.

Package canvas patterns and crewels.

Pictures from Master Henry, Eddie and Lyman Ogden, Walton, N. Y., for Miss Sunder.

Japan.—From Dr. Dickinson, Fairport, N. Y., for Dr. Kelsey, two night dresses and two medical books.

Miss Dean, N. Y., package of linen.

China.—Marguerite Band, Wayne, N. Y., for hospital, three quilts, six sheets, four pillow-cases, six jarmars, pieces calico, thread, pins, needles.

Giving to the Lord.—Our usual Mission-Band exercise gives place to an interesting and careful study of the Word of God on the divine law of giving, that law so generous, all-embracing and loyal in its conception and spirit. Another paper will carry the topic on to the teachings of our Saviour and his Apostles and to illustrative facts drawn from our own times. These studies have been prepared by request, in the hope that they may be of permanent value to the Society.

I. John, 1-3.—How wonderful and upholding is this fellowship (partnership) with the Father and the Son and with the Saints, as we realize it in this missionary work of lifting up Jesus so that all men everywhere may be drawn to Him!

RECEIPTS of the Woman's Union Missionary Society from
September 28th to November 28th, 1885.

MASSACHUSETTS.

Amherst, Mrs. L. P. Hickok, annual subscription . . .	\$20 00
Boston, Boston Branch, Mrs. Henry Johnson, Treas. (See items below.) . . .	130 89
Bridgewater, "Zenana Band," per Miss Mary W. Pierce, Treas., for Miss Gardner's school, Cawnpore, . . .	15 00
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	\$165 89

CONNECTICUT.

Fairfield, Band "Star of Bethlehem," per Miss Mary S. Bennett . . .	\$20 00
Southport, Mrs. Chas. A. Meeker . . .	2 00
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	\$22 00

NEW YORK.

Brooklyn, Misses Thurston, donation and LINK . . .	\$20 50
"Zenana Band" of Central Congregational Church, Miss Lizzie Titus, Treas., for salary of Miss Webb . . .	240 00
Infant Sunday-school of Clinton Avenue Cong. Church, Mr. Harry E. Jones, Treas., for child in Japan . . .	40 00
Clifton, S. I., Mrs. E. C. Bridgman, 15, of which previously acknowledged, 10 . . .	5 00
Corona, L. I., "Leverich Memorial Band," per Mrs. John Van Wickel, for Bible Reader in Japan . . .	10 00
Dobb's Ferry, "Gardner Band," per Miss M. A. McComb . . .	100 00
Irvington, Irvington Band, for "Alice" in Calcutta and for zenana work, collected by Mrs. John T. Terry and Mrs. Washington Choate, Mrs. Edward S. Jaffray, Mrs. Cyrus W. Field, Mrs. C. McCullough, Mrs. Mairs, Mrs. Josiah Macy, Mrs. W. S. Gunn, Mrs. J. Woodruff, Mrs. Robert Hoe, Mrs. James McVickar, Mrs. Wm. Preston, Mrs. Charles L. Tiffany, Miss Wendell, Mrs. Perkins, Mrs. John T. Terry, Miss Halby, Miss Worthington, Mrs. Ackerman, Mrs. Charles Adams, Mrs. Washington Choate, Mrs. F. A. Lord, Mrs. Christopher Prince, Mrs. Howe, Mrs. George D. Morgan, Mrs. James Banker, Mrs. James Brown, Miss Judd, Mrs. Edward Field, 25 . . .	275 00

Ithaca, per Miss J. L. Hardy, Mrs. J. H. Selkveg, 5; Mrs. Bruyn, 5, and Mrs. Beebe, .50, for Miss Ward's salary . . .	\$10 50
Livonia, Mrs. Wm. Calvert, donation and LINK . . .	2 00
Middle Island, Mrs. George M. Randall, donation and LINK . . .	1 00
New York, Amity Church Industrial School, per Miss H. D. Cameron . . .	10 00
"In Memoriam, 29th October," Woman's Missionary Society of Church of the Holy Trinity, per Mrs. T. M. Tyng, for "Fanny Tyng" scholarship, Calcutta . . .	30 00
"A Friend to Mission," per Mrs. H. Johnson, for expenses incurred by illness of Missionaries in Shanghai . . .	200 00
Per Miss Gardner, Miss Small, Maplewood, Mass., 1; Mrs. Chas. Torrey, Newton, Mass., for Miss Gardner's work, 10; Miss Dow, Wakefield, N. H., 5; and Mrs. Colles, Morristown, N. J., 5, for her expenses . . .	21 00
Mrs. Wm. Henry Wells, 5; Miss Barney, 5; Mrs. Whitehead, 5. All per Miss Julia Wells . . .	15 00
Mrs. A. H. Muller . . .	10 00
Plattsburgh, Mrs. M. K. Platt, donation and for expenses of parcel . . .	5 00
Poughkeepsie, Poughkeepsie Aux., Mrs. H. V. Pelton, Sec., for the new building in Japan, "Golden Rule Mission Band," Mrs. Clara M. Buck, Pres., for "Munza," Calcutta . . .	30 00
Sing Sing, proceeds of Childrens' Fair, through Mrs. D. Lawless, for Orphanage in Calcutta . . .	15 50
Band "Hands and Hearts for Jesus," Garry Miller, Treas., per Miss Mary S. Stone, for Kashidori School, Japan . . .	35 00
Wayne, "Marguerite Band," through Miss Dora Honck, per Mrs. H. Johnson, for Margaret Williamson Hospital . . .	8 59
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	\$1,315 11

NEW JERSEY.

Clatham, "Oak Ridge Band," per Miss Sarah Wallace, for "Ugila," Bible Reader in Calcutta . . .	\$40 00
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Highlands, Invalids Auxiliary, per Mrs. R. R. Proudfit, for training Chinese nurse, Shanghai, L. E. H. M., 50c.; R. B. A., 5; M. J. C., 2; C. A. S., 12c.; A. P., 20c.; P.A.P., 30c.; S. S. R. H., 25c.; A. C., 10c.; per Mrs. O. F. A., sale of bracket, 1; M. S. B., 1; "Jennette," 1; M. M., 50c.; "Extra," 3c.; S. B. D., 20c.; S. T. A., 25c.; J. D. S., 10c.; E. C. 10c.; E. and A. C., 10; Mrs. W. A. C., 1; L. McC., 10c.; M. I. H., 10c.; A. C., 10c.; "A Friend," per Mrs. E. O., 1; H. E. B., 2	\$17 50
Newark, "A Thank Offering," per Miss H. E. Burnet, for Miss Gardner's work in Cawnpore	5 00
Mrs. Fewsmith, for Miss Gardner's expenses	1 00
Newark Aux., Mrs. E. D. G. Smith, Treas. (See items below)	502 00
New Brunswick, New Brunswick Aux., Mrs. E. W. Dunham, for Miss Gardner's expenses,	2 55
Newton, "Byington Memorial Band," per Miss Annie M. Johnson, for zenana work	20 00
Paterson, Miss Redman and her Sunday-school class	5 00
Princeton, Princeton Branch, Miss Ellen L. A. Brown, Treas., 100; also from a Friend to Missions, for Dr. Reifsnnyder, 50; for Miss McKechnie, 50, and for Dr. Kelsey, 50	250 00
Roselle, Union Band Earnest Workers, per Mrs. Berdan, for Alice, in Calcutta	10 00
South Orange, through Foreign Missionary Committee of Reformed Episcopal Church, Rev. A. M. Morrison, Sec., for mission work in Cawnpore	
Grace Chapel Sunday-school, Philadelphia, Penn., Rev. Alex. Sloan, Pastor	10 00
Church of the Atonement, Brooklyn, N. Y., per Mrs. J. Howard-Smith, Mrs. N. Savre Harris	20 00
Also from Mrs. Jas. L. Bates, Columbus, Ohio, for Life Membership of Miss MABEL HOLMES	25 00
Immanuel Church (colored), Mouch's corner, S. C., per Rev. C. J. Pettigrew	2 00
	57 00

Trenton, Miss Mary H. Fisk, for Mamie Fisk, in Japan . . . \$5 00

\$914 60

PENNSYLVANIA.

Philadelphia Branch, Mrs. C. B. Keen, Treas., for Miss Lathrop	\$196 00
For Miss Lathrop's Assistants	196 00
For Miss Hook	196 00
" Dr. Reifsnnyder	125 00
" Mrs. Winsor, in aid of her school in Sirur, India	100 00
For Margaret Bucknell, Calcutta, supported by "Margaret Bucknell Band," Upland, Delaware Co., Pennsylvania, fourth payment,	30 00
For Sallie Lane, Calcutta, supported by Miss S. K. Davidson,	30 00
For Hospital at Shanghai, from Miss S. K. Davidson	10 00
LINKS from May to November	80 45

Total from Philadelphia Br., Pittsburgh Branch, Mrs. Jas. W. Campbell, Treas., for Miss Bennett's salary, from Mrs. F. R. Brunot, 100; from ladies, 25; from Lawrenceville "Torch Bearers," 25; for expressage on box, 2.75; for zenana work, 3.35 . . . 156 10

\$1,119 55

MARYLAND.

Glencoe, Mrs. Edward Austen, for new child in Calcutta . . . \$30 00

OHIO.

Cincinnati, Cincinnati Branch, Mrs. M. M. White, Treas., from Mrs. Potter, in remembrance of Miss Fletcher's visit, for Medical Mission in Shanghai and to constitute Mrs. E. L. POTTER and Mrs. JOSEPHINE R. FOSTER, Life Members, 100; per Mrs. M. D. Stambach, for Rei Shimada, Bible Reader in Japan, 40; from "Shining Lights Band" for "Cottie Fox," Calcutta, 30; and to constitute PEARL BUD JOHNSON and HANNAH GOMMERSALL Life Members . . . \$170 00

ILLINOIS.

Chicago, Chicago Branch, Mrs.

O. F. Avery, Sec. and Treas.
(See items below.) . . . \$177 25

KENTUCKY.

Franklin, "Dorinda Band," per
Miss D.A. Duncan, for LINKS,
3; to purchase Christmas
presents for Japan Home, 6, \$9 00

NEW MEXICO.

Laguna, Miss Floretta Shields . \$5 00

ENGLAND.

Exmouth, Mrs. Louisa S. Free-
man, per Mr. H. S. Ely, annual
subscription, 25, and
LINK, 50 . . . \$25 50

SALES OF PUBLICATIONS.

Subscriptions for MISSIONARY
LINK, Miss Robbins, 5; Mrs.
Mendelkin, 2; smaller sub-
scriptions, 11 57 . . . \$18 57
Cash 34
Leaflets, etc. 4 29

\$23 20

Interest on "Abeel Fund" . . . 61 25

Total receipts from September
28th to November 28th, 1885, \$4,038 35

MRS. J. E. JOHNSON,
Asst. Treas.

RECEIPTS of Boston Branch.

From Mrs. Jas. M. Coburn, an-
nual subscription . . . \$5 00
Mrs. H. Hitchcock, subscription,
From St. Paul's Church, Mr. Wal-
lace H. Ham, Treas., for the
support of Miss McIntosh at . . . 20 00

Allahabad \$105 89
\$130 89

MRS. HENRY JOHNSON,
Treas.

RECEIPTS of Newark (N. J.) Auxiliary.

Calvary Church, by Mrs. A. M.
Pierson, for Bible Reader in
Calcutta \$40 00
Proceeds of Fair by Young Lad-
ies' Zenana Society of Wood-
side, per Mrs. C. C. Hine . . . 182 00
Per Miss Wallace, from subscrib-
ers, 53, and "Little Leaf
Blades," for support of Mary
in Calcutta Orphanage, 30;
Mrs. Dr. Allis, 3 86 00
Miss Avery, Woodside . . . 24 00
Trinity Church, by Mrs. Wm. A.

Whitehead \$17 00
Second Presbyterian Church, by
Miss Fewsmith, Mrs. H. N.
Van Wagenen 10 00
Second Presbyterian Church, by
Mrs. C. S. Graham and Mrs.
J. Ward 31 50
North Reformed Church, by Miss
J. W. Abeel 111 50

\$502 00

MRS. E. D. G. SMITH,
Treas.

RECEIPTS of Chicago Branch.

Mrs. E. Foote \$5 00
Miss Ella Crumbaugh, for An-
nie Lawrence, Calcutta . . . 5 00
Ladies' Missionary Bureau of St.
Paul's Reformed Episcopal
Church, for Miss McKechnie's
work in Shanghai 25 05
Mrs. L. H. Davis 2 00
Mrs. Oliver Ely, at meeting for
Dr. Kelsey 5 00
Miss P. L. Smith, annual sub-
scription, 20; LINK, 1 . . . 21 00
Mrs. Neahr, 2; LINK, 50c. . . 2 50
Mrs. Orr, donation and LINK . 1 00
Mrs. Albert Keep, for China . 10 00
Sale of fancy bag and illustrated
text 2 25
Mrs. Giles 2 00
Mrs. Holmes, LINK 50

Mrs. Willing, LINK \$1 00
Mrs. Brakey, for China . . . 5 00
Dr. H. P. Merriman, "In Memo-
riam" 20 00
Mrs. Henry W. King, for Calcut-
ta Orphanage 30 00
Mrs. T. B. Blackstone, of which
10 for Shanghai 30 00
Mrs. C. H. Blakely 5 00
Mrs. Dr. Andrews, LINK . . . 1 00
Sale of small boxes, sent by Mrs.
Pierson, of Yokohama, for
her Bible Readers 4 00

\$177 25

MRS. O. F. AVERY,
Sec. and Treas.

RECEIPTS of Philadelphia Branch, from June 25th to
November 21st, 1885.

Through Mrs. Nicholson: Miss S. K. Davidson, for support of Sallie Lane in Calcutta Orphanage, 30; Miss S. K. Davidson, for the Hospital at Shanghai, 10; Miss A. Taber, 5; Mrs. R. W. Howell, 1; Mrs. Edward Maule, LINK, 50c.	\$46 50	"A Friend"	\$2 00
THIRD REF. EPIS. CHURCH, GERMANTOWN.		Mrs. Henry White	2 00
For support of child, Mary Arrott, one-third payment.	10 00	" B. Thompson	2 00
Through Mrs. R. C. Matlack, Miss E. A. Easterbrook, LINK, 1; West Chester Auxiliary, 2	3 00	Miss Annie Dougherty	2 00
SECOND REF. EPIS. CHURCH, "ZENANA BAND."		" E. Gibson	2 00
Mr. W. H. Allen	\$25 00	Mrs. Howell	2 00
" J. K. Wheeler	10 00	" M. A. Redding	2 00
Miss S. K. Davidson	10 00	" S. Ashhurst	2 00
Mr. E. C. Biddle	10 00	" Robert Riddell	1 50
Dr. H. Y. Evans	6 00	Mr. William Underdown, Mrs. William Underdown,	1 00
Miss E. Pettit	5 00	" J. B. Jackson	1 00
Mrs. F. Bacon	5 00	" B. Harvey	1 00
Miss I. T. Emory, donation,	5 00	" Flanigen	1 00
Dr. E. R. Pettit	5 00	Mr. Harvey	1 00
Mrs. J. Janeway	5 00	" J. G. Bryan	1 00
Mrs. S. F. Ashton	5 00	Mrs. J. G. Bryan	1 00
Mr. W. H. Woodward	5 00	" T. J. Richards	1 00
Mrs. D. Blair	5 00	Miss A. Nicholson	1 00
Mr. Wm. King	5 00	Katherine S. Nicholson	1 00
Mrs. Wm. King	5 00	Mary P. Nicholson	1 00
Miss M. S. King	5 00	Mrs. W. R. D. Blackburn	1 00
Mr. Alex. Thompson	5 00	" E. R. Pettit	1 00
Mrs. Alex. Thompson	5 00	" C. Stokes	1 00
Mrs. Dr. John Sterling	5 00	" S. Gibson	1 00
Mr. H. Godley	5 00	Mr. A. Rankin	1 00
Mrs. H. Godley	5 00	" R. Macauley	1 00
Mrs. James Yocum	5 00	Mrs. M. Moors	1 00
Mr. Thomas Moore	5 00	" E. C.	1 00
Dr. S. Ashhurst	5 00	" Annie Gibson	1 00
Mr. S. R. Emory	5 00	Miss Kate Norris	1 00
Mrs. F. H. Reynolds	3 00	Mrs. M. A. Riddell	1 00
A Friend	3 00	" Wood	1 00
Miss E. A. Howell	3 00	Mr. Fred. Rapp	1 00
" M. J. Arnett	3 00	Mrs. G. Ettinger	1 00
" C. Remington	2 00	" J. Macauley	1 00
Mr. J. Garitee	2 00	Miss Mabel C. Macauley	1 00
Mrs. C. H. Wevill	2 00	Mr. A. Elwood Crowell	1 00
Miss C. A. Boggs	2 00	" Wm. C. Crowell	1 00
		Mrs. Wm. C. Crowell	1 00
		Miss Mollie E. Crowell	1 00
		Miss Emily Godley	1 00
		Mrs. H. F. Bunn	1 00
		Mr. J. G. Oliver	1 00
		Katherine McConnell	50
		Miss Emma Blair	50
		Mr. James Clausen	25
			\$234 75
		Mrs. C. B. Keen	10 00
			\$304 25
		MRS. C. B. KEEN, Treasurer.	

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